THE LATTER-DAY SAINTS'

MILLENNIAL STAR

ESTABLISHED IN 1840

"*Wherefore, beeause that ye have a Bible ye need not suppose that it eontains all my words; neither need ye suppose that I have not caused more to be written. For I command all men, both in the east and in the west, and in the north, and in the south, and in the islands of the sea, that they shall write the words which I speak unto them; for out of the books which shall be written I will judge the world, every man according to their works, according to that which is written.*" BOOK OF MORMON, 2 NEPHI 29: 10, 11.

No. 15, Vol. 90 Thursday, April 12, 1928 Price One Penny

THE REALITY OF THE RESURRECTION*

ELDER DAVID O. MCKAY
OF THE COUNCIL OF THE TWELVE

YE SEEK JESUS OF NAZARETH, which was crucified: he is risen; he is not here.

Christ the Lord is risen to-day,
Sons of men and angels say—
Raise your joys and triumphs high;
Sing ye heavens, and earth reply.

This day throughout Christendom there has been celebrated the greatest event of all history—the resurrection of Jesus Christ. On the reality of that event in the minds of the Apostles the beginning of early Christianity was founded. For over four thousand years men had looked into the grave and had seen only the end of life. Of all the millions who had entered therein, not one had ever returned. "There was in all earth's area not one empty grave. No human heart believed, no human voice declared that there was such a grave—a grave robbed by the power of a victor stronger than man's great enemy, death." It was, therefore, a new and glorious message that the angel gave to the

*From an address delivered over Radio Station K S L, Salt Lake City, Utah, U.S.A., on the evening of Easter Sunday, April 17th, 1927.

woman who fearfully and lovingly had approached the sepulchre in which Jesus had been buried:

> Ye seek Jesus of Nazareth, which was crucified: he is risen; he is not here.

If a miracle is a supernatural event, whose antecedent forces are beyond man's finite wisdom, then the resurrection of Jesus Christ is the most stupendous miracle of all time. In it stand revealed the omnipotence of God and the immortality of man.

The resurrection is a miracle, however, only in the sense that it is beyond man's comprehension and understanding. To all who accept it as a fact it was but a manifestation of a uniform law of life. Because man does not understand the law, he calls it a miracle. Some day man's enlightenment may bring this momentous event out of the dusk of mystery into the broad day of understanding.

THE IMPORTANT QUESTION

The important question to be answered, however, is not how the resurrection occurred nor how could Christ's body be transformed or transfigured, but, is it a fact that He did take up His body and appear as a glorified, resurrected Being? Establish this fact and you have established also the immortality of the soul.

That the literal resurrection from the grave was a reality to the disciples who knew Christ intimately is a certainty. In their minds there was absolutely no doubt. They were witnesses of the fact. They knew, because their eyes beheld; their ears heard; their hearts felt the corporeal presence of the risen Redeemer.

At Jesus' death the Apostles were stricken with gloom. When He lay dead their hopes all but died. Their intense grief, the story of Thomas, the mortal perplexity of Peter, the evident preparation for a permanent burial—all combine to illustrate the prevalence of fear that the redemption of Israel had failed.

Notwithstanding the often repeated assurance of Christ that He would return to them after death, the Apostles did not seem fully to comprehend it. At the crucifixion they were frightened and discouraged. For two and a half years they had been upheld and inspired by Christ's presence. But now He was gone. They were left alone, and they seemed confused, fearful, helpless; only John stood by the cross. The world would never have been stirred by men with such wavering, doubting, despairing minds as the Apostles possessed on the day of the crucifixion.

THE SEAL OF GENUINENESS

What was it that suddenly changed these disciples to confident, fearless, heroic preachers of the Gospel of Jesus Christ? It was the revelation that Christ had risen from the grave. His promises had been kept—His Messianic mission fulfilled. "The final and

absolute seal of genuineness had been put upon all His claims, and the indelible stamp of divine authority upon all His teachings. The gloom of death had been banished by the glorious light of the presence of their risen, glorified Lord and Saviour." On the evidence of these unprejudiced, unexpectant, incredulous witnesses, faith in the resurrection has its impregnable foundation.

Let us listen to the testimony of those eye witnesses, whose honesty is not questioned even by skeptical criticism. One of the first to put his testimony in writing was Marcus, whose original Jewish name was John. He was a cousin of Barnabas. There is no record to show that he joined the Church while Christ was living. There is reason to believe that he was a convert of Peter's, who affectionately refers to him as "Marcus my son"—First Peter 5: 13. His mother was a believer, and with her the Apostles lodged at least soon after the resurrection, if not before, and it is not improbable that Jesus Himself was in her house on the night of the betrayal.

Mark, then, was old enough to know and to have personal acquaintance with the men who were eye witnesses of the resurrection. It is highly probable that he was the young man who rushed to the Garden of Gethsemane with only a loin cloth wrapped about his naked body. Certain it is that he was closely associated with Peter from whom he heard, at the time, not years after, all the details surrounding Jesus' death, burial and coming forth from the tomb. His authorship of the second Gospel has never been disputed by the Christian churches, and even the scathing, modern, negative criticism is disposed to regard him as the author of at least the main part of the present Gospel.

THE EMPTY TOMB

Mark does not himself recount any appearance of the risen Lord, but he testifies that the angel at the tomb announced the resurrection and promised that the Lord would meet His disciples. From Mark we hear the glorious proclamation of the first empty tomb in all the world. For the first time in the history of man the words "Here lies" were supplanted by the divine message "He is risen." No one can doubt that Mark was not convinced in his soul of the reality of the empty tomb. To him the resurrection was not mythical, not problematical, not questionable—it was real; and the appearance of his Lord and Master among men was a fact established in his mind beyond the shadow of doubt. To the proclaiming of this truth he devoted his life, and, if tradition can be relied upon, he sealed his testimony with his blood.

Another who records the testimony of eye witnesses was Luke, a Gentile, or as some think a proselyte of Antioch in Syria,

where he followed the profession of physician.—Col. 4: 14. Even some of his most severe modern critics have placed him in the first rank as a historian, and his personal contact with early Apostles makes his statements of inestimable value.

. . . .

What he wrote was the result of personal inquiry and investigation, and was drawn from all available sources. Particularly he interviewed and recorded the declarations of those who "from the beginning were eye witnesses, and ministers of the word." He avers that he accurately traced "all things from the very first" so that he might "write them in order." This means that Luke obtained the testimony of those "eye witnesses" directly from themselves, and not from previous narratives.

LUKE'S TESTIMONY

According to all trustworthy testimony, we have the Gospel of Luke as it came from his hand. In chapter twenty-four Luke testifies to the divine message:

> Why seek ye the living among the dead?
> He is not here, but is risen.

He records also the visitation to two disciples who were on their way to Emmaus. These returned to Jerusalem and declared:

> The Lord is risen indeed, and hath appeared to Simon.

To the reality of the appearance of Jesus to the Eleven, Luke testifies as follows:

> And as they thus spake, Jesus himself stood in the midst of them, and saith unto them, Peace be unto you.
> But they were terrified and affrighted, and supposed that they had seen a spirit.
> And he said unto them, Why are ye troubled? and why do thoughts arise in your hearts?
> Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have.—Luke 24: 36-39.

Luke is also the author of the Acts of the Apostles. His authorship is now admitted even by some who were leaders in doubting it. During the last half century modern criticism has subjected to the severest scrutiny every ancient document that purports to contain any witness of the resurrected Christ. As a result many have been thrown aside as spurious, including the Acts of John, Acts of Andrew, Acts of Peter; but the Acts of the Apostles has emerged from that criticism with its authenticity established. Statements and historical references within the book, at one time doubted as to their truth and reliability, have been proved to be accurate.

. . . .

It is true that neither Mark nor Luke testifies to having person-

ally seen the risen Lord, and, therefore, some urge that their recorded testimonies can not be taken as first-hand evidence. That they do not so testify, and yet are convinced that others did see Him, shows how incontrovertible was the evidence among the Apostles and other disciples that the resurrection was a reality. Let us now consider a document that does give the personal testimony of an eye witness to an appearance of Jesus after His death and burial. This personal witness also corroborates the testimony not only of the two men whom I have quoted, but of others also. I refer to Paul, whose Jewish name was Saul, a Jew of Tarsus, educated at the feet of Gamaliel. He was a strict Pharisee and before his conversion was a bitter persecutor of all who believed in Jesus of Nazareth as having risen from the dead. The story of Saul's conversion follows:

Why should it be thought a thing incredible with you, that God should raise the dead?

I verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth.

Which thing I also did in Jerusalem: and many of the saints did I shut up in prison, having received authority from the chief priests; and when they were put to death, I gave my voice against them.

And I punished them oft in every synagogue, and compelled them to blaspheme; and being exceedingly mad against them, I persecuted them even unto strange cities.

Whereupon as I went to Damascus with authority and commission from the chief priests,

At midday, O king, I saw in the way a light from heaven, above the brightness of the sun, shining round about me, and them which journeyed with me.

And when we were all fallen to the earth, I heard a voice speaking unto me, and saying in the Hebrew tongue, Saul, Saul, why persecutest thou me? it is hard for thee to kick against the pricks.

And I said, Who art thou, Lord? And he said, I am Jesus whom thou persecutest.

But rise, and stand upon thy feet: for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee.

DIRECT EVIDENCE

Later Paul gives direct evidence in his letter to the Corinthian Saints.—First Corinthians, chapter 15. Nobody even questions Paul's authorship of this document. Its genuineness has been attested, and it stands to-day as the oldest authentic written testimony of the resurrection of Jesus Christ and of His appearance among men. In that immortal chapter, Paul anchors the faith of the Saints to the resurrection of Christ as an historic fact, shows how all-essential it is to the Christian hope, and then

proceeds by reasoning and analogy to brush aside certain naturalistic objections to the great doctrine.

. . . .

Time will not permit, nor is it necessary to quote other witnesses, so impressive and conclusive is the evidence, that sincere and upright men declare that "the resurrection of Jesus Christ is a certainty. If any fact, not merely of Christianity, but of history, stands on an impregnable foundation, this does."

To summarize: The direct evidence of this may be stated as follows: First, the sudden and marvelous transformation in the spirit and work of the disciples. Second, the practically universal belief of the early Church as recorded in the Gospels. Third, the direct testimony of Paul.

TESTIMONY OF THE PROPHET JOSEPH SMITH

"And now, after the many testimonies which have been given of him," declares the Prophet Joseph Smith, "this is the testimony, last of all, which we give of him: That he lives! For we saw him, even on the right hand of God; and we heard the voice bearing record that he is the Only Begotten of the Father. . . . That he came into the world, even Jesus, to be crucified for the world, and to bear the sins of the world, and to sanctify the world, and to cleanse it from all unrighteousness; That through him all might be saved whom the Father had put into his power and made by him."

We affirm then, with Spurgeon, that "no fact in history is better attested than the resurrection of Jesus Christ from the dead. It must not be denied by any who are willing to pay the slightest respect to the testimony of their fellow-men, that Jesus, who died upon the cross, and was buried in the tomb of Joseph of Aramathea, did literally rise again from the dead."

It would be interesting this Easter night to know just how many who call themselves Christians, and who have attended Christian churches to-day, truly and sincerely believe in the literal resurrection of their Lord. Many, too many, do not; and among them are ministers who profess to accept the New Testament as their authority to preach the Gospel. They claim that it is not essential to Christianity to believe in the "resurrection story" nor the "dogma of the virgin birth." Some call belief in these childish.

LATTER-DAY SAINTS STAND WITH THE EARLY APOSTLES

The Church of Jesus Christ of Latter-day Saints stands with Peter, with Paul, with James, and with all the other Apostles, who accepted the resurrection not only as being literally true, but as the consummation of Christ's divine mission on earth. Other great religious leaders among the nations of the world since history began have taught virtue and temperance, self-mastery

and service, obedience to righteousness and duty; some have taught a belief in one Supreme Ruler and in a hereafter, but only Christ broke the seal of the grave and revealed death as the door to immortality and eternal life.

Since Christ lived after death, so shall all men, each one taking that place in the next world for which he is best fitted. Since love is as eternal as life, the message of the resurrection is the most comforting, the most glorious ever given to man; for when death takes a loved one from us, we can look with assurance into the open grave and say: He is not here; he is risen.

Jesus Christ, our Lord, has revealed and made possible the immortality of the soul.

SACRIFICE AND SERVICE IN THE MISSION FIELD*

ELDER CHARLES A. CALLIS

PRESIDENT OF THE SOUTHERN STATES MISSION

BRETHREN AND SISTERS: When Elder David O. McKay was speaking this morning of the two thousand young Lamanites and their splendid mothers, I was led to reflect that in the Southern States Mission there are young men and women who have these same qualities, and their fathers and mothers have the same devotion and give the same counsel as did those noble Lamanite mothers. To-day our Elders go forth to encounter dangers that are more fatal, in a way, than the sword. These mothers in Zion are giving their children wonderful and soul-saving counsel that enables them to battle, with faith and in the might of God, the evils in the world.

One day during the summer, while attending a conference in the most southerly part of the Mission I offered the Elders a week's rest because of the intense heat. I was a little surprised at the unwelcome spirit in which my offer was received. The District President spoke up and said: "Brother Callis, we would rather keep on working. We have the spirit of our work and are afraid that we would lose it if we took a vacation." That is the spirit of the missionaries in the South. Deeply imbedded in their hearts is the glorious truth contained in the Book of Mormon, that when ye are in the service of your fellow-men, ye are in the service of God.

(*Continued on page 237*)

---

*Address delivered at the second session of the Ninety-eighth Semi-annual Conference, in the Tabernacle, Salt Lake City, Utah, U.S.A., October 7th, 1927.

THE LATTER-DAY SAINTS' MILLENNIAL STAR

THURSDAY, APRIL 12, 1928

EDITORIAL

RABBONI!

We have celebrated this week, in common with all Christendom, the resurrection of our Lord and Saviour Jesus Christ. The fact of the resurrection is fully authenticated. Those who knew Him best, His household and His Apostles, testify that they saw Him and talked with Him after His death and burial. He was seen and heard at various times by others who had known Him intimately; and on several occasions He was seen by hundreds. A "cloud of witnesses" testify that with their natural eyes they beheld, again in life, the Man, their beloved Teacher, who was put to death on the cross. In further confirmation is the testimony of the multitudes who in all ages have accepted and lived the Gospel of Jesus Christ and have thereby received a witness of the divinely appointed earth-life, ignominious death and glorious resurrection of the Son of Man. We are as certain that He was resurrected as that He lived.

The knowledge of the resurrection of Jesus has bridged the dark gulf between the seen and the unseen worlds. Human souls, groping unaided for truth, face the horror of an impenetrable, mysterious future, and can conceive at best only the possibility of continued existence. "I do not know" becomes their slogan. But, those who accept the fact of the resurrection learn to understand the meaning of life; the future is opened before them, and with glad assurance they declare "I know." Uncertainty has been changed to knowledge, darkness to light, and misery to joy. Down the years, thrilling the earth-bound soul of man, comes the happy, the exultant cry of the woman, who, thinking Him in the sepulchre, saw Jesus walking in the garden: Rabboni! Master! It is the hosanna shout of all whose doubt has been swallowed up in certain knowledge.

"I am the resurrection and the life"—Thus Jesus gave to all, as our common destiny, the promise of the resurrection of the body from the grave. We have all been born into the mortality of earth; but we shall all at length conquer death. Man is immortal. The physical elements of earth can not be destroyed, but only changed in their combinations; neither can the element of elements, the dominating element, the personality of man, be destroyed; but only changed as from an earthly to a spiritual condition. Man came on earth to win a body; only in association with the body, resurrected and purified, can he approach the heights of salvation.

The power to secure again the body buried in the grave comes from the vicarious sacrifice of our Elder Brother, the Lord Jesus Christ. He died that our journey on earth might not be in vain.

Immortality is not enough. To exist does not of itself satisfy the longings of the soul. Therefore, Jesus brought not only resurrection; He also brought life—continued activity, progress and enjoyment. In words spoken through the modern prophet, Joseph Smith, the Lord declared: "This is my work and my glory—to bring to pass the immortality and eternal life of man." Such abundant life can come only to the person freed from the bondage of sin and sorrow. Man must be cleansed from dross to be able to go on forever. He must be born anew. Such re-creation, such transformation, such an opening of doors to endless happiness was made possible by the mediation and atonement, the vicarious suffering and death of the Saviour. The one condition imposed on man is repentance and obedience. On the cross Jesus suffered mortal death, and also the accumulated pain of mankind. Only a God could so suffer, and only a God by such willing sacrifice could give us the opportunity of eternal life. Jesus of Nazareth is indeed the Redeemer of mankind.

The crucifixion, death and resurrection of Jesus the Christ, witnesses of the atoning sacrifice, are the high symbols of the service of our Elder Brother to all men. However, before the foundations of the earth were laid, in the great council of our spirits, He fought the battle for our free agency; under His commission the earth came into being and was made beautiful and good to dwell upon; every mortal life is guided and directed by His holy influence, and in the eternities to come we shall move onward under His loving care. He is the central figure of creation. The Gospel is the divinely appointed means by which men may avail themselves to the full of His vicarious service and loving assistance. Through Him do we pray to the Father; in Him do we trust; He is our Master! To know Him is to know the Father.—W.

THE LAST DAYS

NOTE: It is our intention to reprint suitable material from old volumes of the *Millennial Star*, as space permits. Such material gives insight into conditions of bygone days and contains eternal truths that are applicable in this day. The following article is from the *Millennial Star* of April, 1843; it was written by Thomas Ward, Editor of the magazine at that time.—Editor *M. S.*

Skepticism on this subject is much more general than a superficial observer could possibly suppose. Even amongst individuals professing to believe the scriptures, very few ever realize the thought that the closing scene of the present state of things must come; and if the idea be acknowledged and entertained for a

moment, the deceitfulness of the human heart will place its fulfilment in the future, far away removed from themselves, and by no means affecting anything that can operate upon them.

And there are many things that tend to cultivate this skepticism among those who have not received of the Spirit of the Lord to judge all things and contemplate everything around them in its just and true light, as it stands in relation to the Great Judge of all.

For instance, one looks upon the busy scenes that are to be found in our populous cities, our seaports or great manufacturing emporiums, and the thought arises: Surely all these things will never be swept away from the face of the earth by judgments such as we read of, which are to be poured out upon the wicked. Before that time society must have become more depraved, more degraded; here is to be found much delicacy of character, much refinement, much gentility; surely the face of things must alter much before the earth is ripe for such terrible judgments. Thus the closing scenes are thrown far into the future.

Again, others leaving the busy theatre of active and public life turn to the contemplation of private and domestic scenes, and there behold the delicate and refined mother in the bosom of her family, contemplating with a mother's love the circle by which she is surrounded and over which she is watching with such anxious care; and the thought arises: Is it possible that this fair scene can be broken in upon by speedy and approaching judgments? No, surely everything of this nature will have fled and society will most certainly have sunk into a state of barbarity and comparative savageness before they are fitted for the wrath of Heaven. And again the indignation of the Lord is cast into futurity, to be inflicted upon some generation that shall rise up destitute of all that can attract or call for admiration.

But let not our readers be deceived. God will not be mocked; judgment shall come in an hour when men shall cry for peace and safety. The flood of Noah found mankind engaged in all the busy cares of life—eating and drinking, marrying and giving in marriage. Men had not become monsters; the conjugal, parental, filial or social affections were in exercise then as well as now; but this formed no apology for the rejection of the offers of mercy; and destruction swept them from the stage of time into eternity.

. . . .

With the principles of the sectarist we should be equally skeptical of the near approach of the end of the present state of things; but with the knowledge we have received through the fulness of the Gospel of eternal things, we can see clearly how, on principles of moral equity and truth, these things can come to pass; and we would arouse ourselves and others to prepare for whatever shall come, and pray always that we may be enabled to escape the things that shall come to pass, and be prepared to stand before

the Son of Man. Let every one into whose hands these lines may fall remember that the earth is reserved and kept in store for the judgments that shall come upon it, and unless an individual could soar away from the world, he stands upon a magazine of power, a vast reservoir of means, to do its Master's will and fulfil His high behests.

A BLESSING GRATEFULLY ACKNOWLEDGED

Elder Laurence Peterson

A few weeks ago Sister Hannah Jevons, a member of the Church residing in the Birmingham District, met with an accident in which she cracked her knee cap, and was confined to her bed for about ten days. After recovering sufficiently to move around with painful exertion she was walking toward her home one evening when she stepped upon a loose stone and fell, this time injuring both knees to such an extent that she was unable to stand upon her feet, and was forced to crawl to her door, where she received assistance.

Elder Herbert W. Carter and I called in the neighbourhood of Sister Jevons' home to hold a cottage meeting and were informed that Sister Jevons had met with another accident and that we were wanted to administer to her. When we arrived at her home we found her in intense pain, such that she was unable to contain herself. She thought that she had done permanent injury to both knees.

At her request Elder Carter anointed her head with oil, and I sealed the anointing and pronounced a blessing upon her, during the course of which I felt impressed to promise her that she would recover the full use of her legs and that the rapidity of her recovery would be in accordance with her faith. This was on a Thursday night.

On the following Sunday, to our great surprise, Sister Jevons appeared at the Handsworth Chapel, seven miles distant from her home. She greeted us with the question: "You didn't think I would be here, did you?" Following our departure from her home on the Thursday night previous, she told us, she slept for several hours, and upon awakening she found that she could move her limbs easily and with little pain. She then arose from her bed and found that she could walk, much to the surprise and joy of herself and her husband. She went downstairs, returned, slept until morning, arose, and has not been inconvenienced by her injury since.

Sister Jevons bears grateful and solemn testimony that it was the power of God that healed an injury that promised to be painful and serious.

Birmingham, March 17th, 1928.

BIRMINGHAM CONFERENCE

MANY INVESTIGATORS, friends and members attended the three general sessions of the Semi-annual Conference of the Birmingham District, held in the Handsworth Chapel, April 1st. Mission President John A. Widtsoe and Sister Leah D. Widtsoe were in attendance from the Liverpool office. District President Heber J. Matkin and the following missionaries were also present: Kenneth H. Smith, Laurence Peterson, Ezra M. Parry, Thomas E. Paskins, Arthur T. Coleman, R. LeRoy Fletcher, Cecil H. Toone, Louis W. Sanders, Henry J. Bates, Herbert W. Carter, and LeRay Swainston.

The theme of the morning service, taken from Ezekiel 37: 16, 17, was developed by members of the District Sunday Schools as follows: A Latter-day Saint missionary met with an average man of the world and discussed, in dialogue form, the necessity of having another book of scripture. The discussion resulted in disagreement, and, therefore, the histories of the Bible and the Book of Mormon were examined. The two met again, continued their discussion and agreed that the Book of Mormon was scripture and that it testified of the truth. President Widtsoe commented upon the theme and complimented the participants.

Among the interesting facts and figures read by President Heber J. Matkin in the afternoon session were the following: 44,674 tracts, 2,881 pamphlets and 53 copies of the Book of Mormon were distributed by the Traveling Elders during the past six months; 17,208 hours were devoted to actual missionary work; and thirteen souls were baptized into the Church. Resident members and missionaries spoke as called upon by the Mission President. Impressive testimonies were borne by all. Sister Leah D. Widtsoe spoke concerning the necessity of living the Gospel to prepare us for the life after this.

The Mission President, during the final session, pointed out the necessity for the Gospel to be preached to all people, to cleanse them and to make them happy. He also showed the insufficiency of ethics, and the saving power of the Gospel of Jesus Christ. He admonished the Saints to do all things to the glory of Almighty God.

Fitting musical numbers were rendered during the day by the Handsworth choir, Handsworth quartet, Muriel Hunter, Charles Edwards and Lucy Nightingale. Walter S. Boyd, District organist, accompanied all musical numbers.

Between the general sessions special meetings were held with the Priesthood and workers in the auxiliary organizations. A District union meeting was held Saturday evening, and a missionary meeting on Monday, at which instructions were given by President and Sister Widtsoe.

KENNETH H. SMITH, District Clerk

SACRIFICE AND SERVICE IN THE MISSION FIELD

(*Concluded from page 231*)

Through the kindness of the First Presidency an extensive building program is being carried on. We are going to build a new chapel for the Catawba Indians. Never among any people have I witnessed more faith than among these people. The president of the branch certainly does not believe in race suicide, because he is the father of twenty-one children. We have built a neat little chapel for the Choctaw Indians, and these people are receiving the Gospel with joy. What a wonderful change is coming over the spirit of the people! I suppose you will be inclined to wonder at the statement that fully ten per cent. of the missionaries in the South—and this is a conservative estimate—are the descendants of men and women who obeyed the Gospel in the Southern States and migrated to the West. This is one proof of the vitality of "Mormonism."

Only a few weeks ago we held a conference up in the mountains of East Tennessee. There were twenty-three members of the Church, including the Elders, and from eight hundred to a thousand people, non-members, in attendance at our conference. There was not a note of discord—peace, good-will, tolerance, prevailed. For this change I praise the Lord. I do not forget the labours of the Elders, who, in the early history of that Mission, suffered much tribulation to establish the foundation upon which we are now building.

Consider the sterling qualities of these young men. It has been my sad duty to go to more than one of them and say: "My brother, I have received the sad news that your mother, or your father, is dead." Those young men have wept; they have sorrowed, but the noble resolution in them to continue in their mission was unshaken, and in the strength of God they have gone ahead with their missionary labours. Fathers and mothers have said: "Our crops are a partial failure, but we are willing to continue to sacrifice to keep our sons in the mission field." Where would you go to find nobler faith than this? And this faith comes from a belief in the Book of Mormon and the other Standard Church Works, and in the restored Gospel. Surely such faith as that cannot be justly characterized as a base faith. I want to say to you parents that God will bless you for the sacrifice you are making to keep your sons and daughters in the mission field. It is sacred in His sight, and you will share in the joy and glory that comes to your sons and daughters through bringing souls unto God. I love the missionaries. It is an inspiration to be with them. I love their parents, the faith, and the Church which is the mother of men, for producing these fine characters and instilling in their hearts that unwavering faith that sends

them into the mission field in the spirit of sacrifice and service, to proclaim the everlasting Gospel to the world.

I bear you my testimony that this Gospel is the power of God unto salvation, that this Church is built upon the foundation of apostles and prophets; that it is being led to-day by divine revelation, and that these young men and young women in the mission field enjoy the spirit of inspiration to help them in the districts in which they labour, and God is with them. This is my testimony, in the name of Jesus Christ. Amen.

FROM THE CONTINENT

Armenian Mission: An interview with President Joseph W. Booth was reported in the March 22nd issue of the *Palestine Bulletin*, a daily publication of Jerusalem. The favourable nature of the writing and the interest with which movements of the Church are being watched may be determined by the following excerpt:

Haifa, March 18th.—Mr. and Mrs. Joseph W. Booth are back in their new home in the German Colony after a recent trip through Palestine. Mr. Booth has been an ardent lover of the Holy Land for more than thirty years. . . . He and all his people, the Latter-day Saints, whose three hundred cities in Western America proclaim their successful achievements as colonizers, have their eyes turned on the movement and their hearts tuned in harmony with all the ancient prophets for the redemption of the Promised Land.

Closing his short chat, Mr. Booth made this laconic statement: "The success of Palestine now rests upon four basic principles, viz., genuine repentance, unity of all classes, faith in God and good hard work.

The headquarters of the Armenian Mission have been moved from Aleppo to Haifa, the new address being—Fayh House, Allenby Street, Haifa, Palestine.

Netherlands Mission: Sister Lillian D. Lillywhite reports successful work in the Relief Societies. Anniversary celebrations were held throughout the Mission. On March 20th a Mothers' and Daughters' evening was held in the Rotterdam Branch; about one hundred were present.

CHURCH-WIDE NEWS

Elder Noah S. Pond, for twenty-eight years a member of the Pocatello Stake presidency, Pocatello, Idaho, U.S.A., has been appointed President of the Northern States Mission to succeed President John H. Taylor of Salt Lake City. This action was taken at a meeting of the First Presidency and the Twelve on March 15th.

THE FOLLOWING FACTS are taken from the *Deseret News* of March 17th. They convincingly show who have been the leaders in the modern emancipation of women:

The first woman to cast a vote with full suffrage in any public election in the United States was a Utah woman, Miss Seraph Young, niece of President Brigham Young. Miss Young happened to be the first woman at the polls in the Salt Lake City municipal election of February 21st, 1870.

The first woman state senator in the United States was Dr. Martha Hughes Cannon of Utah, who was elected to the state legislature in 1896 and served two terms.

The first woman mayor in the United States was Mrs. Mary Woolley Chamberlain of Kanab, Utah. She, with a council of four women, was elected to administer the municipal affairs of Kanab from 1910 to 1913.

The first woman to attend officially a national political convention was Mrs. Elizabeth Cohen of Utah, who was a delegate to the Democratic National Convention in Kansas City in 1900.

There have been women in the state legislature of Utah every session since statehood.

FROM THE MISSION FIELD

Doings in the Districts: *Manchester*—At a baptismal service held in the Manchester Chapel on March 30th four persons were baptized by Elder Rulon S. Satterfield and confirmed by President Kenneth A. Nielson and Elders Alma R. Wakeling and Rulon S. Satterfield.

Releases and Departures: The following missionaries have been honourably released and sailed for their homes in America aboard the *Leviathan* on April 3rd: From Southampton—Elder Laurence Peterson, who has laboured in the Birmingham District during his entire mission period. From Cherbourg—Elder Roscoe E. Evans, who has laboured in the London District during his entire mission period; Elder Percy F. Hill, who has laboured in the Hull, Scottish and Newcastle Districts.

Branch Conferences: Of the Birkenhead Branch, Liverpool District, on March 25th. President L'Etrenne Andelin and Elders William Fred Forsey and Rulon S. Barnes were present.

Of the Blyth Branch, Newcastle District, on April 1st. The discussion of the Sunday School session centered around the "First Article of Faith." President Charles E. Alsop and Elder A. Wesley Davis were in attendance.

Of the Nelson Branch, Liverpool District, on April 1st. The "Fourth Article of Faith" was enlarged upon by resident mem-

bers, in the afternoon session. In attendance were President L'Etrenne Andelin and Elders H. Kenneth Brown, Jessco C. Nixon, Iver L. Larsen and William T. Shipley, Jr.

THE BEAUTIFUL GIFT

What can a mother give to her children
Greater to-day than this one great thing—
Faith in an old, sweet, beautiful story,
A star—a stable—a new-born King?

Shining faith in the young lad Jesus;
Lover of high white things was He;
Jesus—straight as a Lebanon cedar;
Jesus—clean as the winds from the sea.

Faith in the young lad come to manhood;
Jesus, compassionate, tender and true—
Oh! my children, what more glorious
Gift in the world can I give to you?

Carry it high like a lamp in the darkness;
Hold it for warmth when the day is cold;
Keep it for joy when youth goes singing;
Clasp it for peace when you are old.

What can a mother give to her children
More than faith that will not dim?
Take it, my dear ones; hold it forever—
A lamp for a lifetime—faith in Him.

Grace Noll Crowell

CONTENTS

The Reality of the Resurrection 225
Sacrifice and Service in the Mission Field 231
Editorial: Rabboni! 232
The Last Days 233
A Blessing Gratefully Acknowledged 235
Birmingham Conference ... 236
From the Continent 238
Church-wide News 238
From the Mission Field 239
Poetry: The Beautiful Gift ... 240

EDITED, PRINTED AND PUBLISHED BY JOHN A. WIDTSOE, 295 EDGE LANE
LIVERPOOL
FOR SALE IN ALL THE DISTRICTS OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS IN GREAT BRITAIN